JAIMINIYA TEXT

OF THE

ARSHEYABRAHMANA

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THE

JAIMINĪYA TEXT

OF THE

ĀRSHEYABRĀHMAṆA

OF THE

SĀMA VEDA

48258

EDITED IN SANSKRIT

BY

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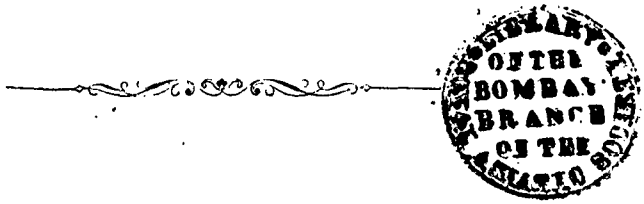

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To

The President and Members

of the

Bataviaasch Genootschap van Kunsten en Wetenschappen

the earliest Scientific Society in the East

ON OCCASION

of its

HUNDREDTH ANNIVERSARY

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INTRODUCTION.

SOME time after I had edited the current text of the Ārsheyabrāhmaṇa (1876) as it is adopted by the Kauthuma çākhā of the Sāmaveda, the following text of the same work as it is used by the few remaining adherents of the Jaiminīya çākhā[1], came under my notice. As this recension differs considerably from that already known, and appears to me to confirm in many ways the views I have published respecting the Sāmaveda literature, as well as to throw much light on some disputed questions, I now print it entire.

I have been able to use the following MSS.:—

A. The text in the Grantha character: on ōlais and about 50 years old[2].

B. A MSS. of the Jaiminīya gānas of the same kind as the last. In this, the text is repeated more or less, as is also done in the Kauthuma gānas[3]. After some enquiry, it appears to me very unlikely that other MSS. of this text will turn up, but this is not a matter of much importance, for both *A.* and *B.* are fairly correct.

1) They are to be found only in the S. Tamil country, and in Malabar and Travancore.

2) I have left the punctuation (by the mark |) nearly as I found it.

3) "Ārsheyabrāhmaṇa", p. xlix.

I.

That a Jaiminīya çākhā (or recension) of the Sāmaveda existed was known long since from the Caraṇavyūha and the Purāṇas, but the only information as yet published concerning it, is the account I gave (in 1869) of a MS. of the gānas[1]; necessarily this was very brief, and merely established the fact that this çākhā still existed, and that it differed in some ways from that of the Kauthumas.

The received lists of çākhās differ so much[2] that it is not safe to place implicit reliance on them, but the prevailing opinion is that the Jaiminīya çākhā is one of the seven or eight subdivisions of the Rāṇāyaṇīya school. So far as my limited information goes[3], the differences between the Kauthumas and Rāṇāyanīyas are far less than those between the Kauthumas and Jaiminīyas, and (as I shall show further on) there can be little doubt that the Kauthumas and Jaiminīyas follow different recensions of the same original texts.

But a closer examination of the Jaiminīya MSS. now accessible to me, raises an important question:

Çaṇkara (in the seventh century A. D.) incidentally mentions that the Kena Upanishad belongs to a Talavakāra çākhā of the Sāmaveda, and, apparently, there is no other mention of this recension[4] to be found, for the lists of çākhās already referred to pass it over. Now the Jaiminīya MSS. claim indirectly and directly to belong to this recension: Is this warranted? It appears to me that it must be admitted.

1) "Catalogue", p. 49.

2) See my "Index to the Tanjore MSS." p. 9.

3) This çākhā is said to exist in the Mahrāṭha country, it is almost unknown in the South of India.

4) Weber, "Ind. Lit. G." 2nd ed. p. 81. On p. iii. of my "Saṁhitopa. brāhm. the quotation from Çaṇkara has got misplaced. It should be under *d*. 'Talavakāra' seems to be not the real name of a çākhā, but merely = 'Sāmaga.'

In the first place, it is most unaccountable that if the Talavakāras followed a distinct recension of the Sāmaveda which was known only by this name, it should have been omitted from the Caraṇavyūha and Paurāṇic lists, the authors of which must, anyhow, have known of the Kena Upanishad. Looking at the omission of the name from these lists, it seems hardly possible to doubt that the authors knew this çākhā by another and more usual name.

Again, in the MS. *B.* at the beginning and end of the sections Talavakāra is expressly invoked; except the Jaiminīya çākhā were connected with that of the Talavakāras, this would not be the case, for such an invocation does not occur in the gānas of the Kauthumas.

Sabhāpati in his Dhāraṇalakṣaṇa explains 'Talavakāra' in the following absurd way:

> Vedaḥ karatale yasya gānarūpeṇa vartate |
> Tena brahmavidaḥ prāhus talavakāre 'ti nāmataḥ ||

He then says of his teacher (Veṅkaṭanātha Dīxita):

> Kalau talavakārasya çākhā yena samuddhṛitā |
> Çrīmadveṅkaṭanāthākhyam asmadgurum aham bhaje ||

This book is a modern compilation, but from older sources, and, so far, is not original: its author clearly considered the Talavakāra çākhā to be the Jaiminīya çākhā.

The above evidence is, by itself, only sufficient to suggest the identity of the two çākhās, but taken with the fact that the Kena Upanishad does actually occur in the Jaiminīya Brāhmaṇa, and that an old MS. of part of this work actually terms it Talavakāra brāhmaṇa, it is hardly possible to doubt the fact. As the followers of different çākhās often use the same Brāhmaṇas (*e. g.* the Kauthumas and Rāṇāyanīyas) the occurrence of the Kenopanishad in this Brāhmaṇa, would not,

by itself, establish the fact conclusively, but as there is other evidence, it seems certain.

It must be recollected that as Çaṅkara was a native of South-India, he would only be acquainted with the Vedic çākhās known there; but three only of the Sāmaveda çākhās are known there—the Kauthuma, the Rāṇāyanīya to a very limited extent, and the Jaiminīya. The first and second of these use the same Brāhmaṇas, and the Kenopanishad does not occur in them; the only possible Talavakāra çākhā is, therefore, the Jaiminīya.

II.

Compared with the Kauthuma text the following recension offers much that is noteworthy.

It is much simpler, and wants most that has evidently been interpolated in the Kauthuma text, such as the alternative names in the last which are so much alike that it is impossible not to take them to be old *vv. ll.* early received into that text[1].

Again the peculiarities of the sūtra style are little followed, and *sandhi* is neglected, in which respect the text more resembles the older Brāhmaṇas; the Kauthuma text strictly follows the sūtra style and rules of *sandhi*.

These facts will fully justify the conclusions at which I arrived in respect of the Kauthuma text of the Brāhmaṇa[2]. If the two recensions be compared, it is impossible to deny that the Jaiminīya text represents an older recension than that of the Kauthumas; though both are certainly derived from one original, it is also evident that the last has not only been added to and interpolated, but has also been revised in style.

1) "Ārsheyabrāhmaṇa," p. 1.

2) Do. p. viii.

The Jaiminīya text has some peculiarities of its own.

The chief of these is the use of the Tamiḻ-Malayāḷam ḷ (ழ) for the Sanskrit ḍ, occasionally, when between vowels. This occurs not only in the text and Brāhmaṇa, but also in the gānas, where the constantly recurring 'iḍā' is always written 'iḷā'. This is no mere clerical error[1], but is always done, and it is recognized by the followers of this cākhā as one of the peculiarities of their texts; they attribute it to Agastya the mythical Brahman civilizer of S. India and the first author of a Tamiḻ Grammar, who is also invoked as the authority for many peculiar usages of the South. The reason for this change is not apparent; ḍ is as common a letter in the Dravidian languages as is ḷ, and to this day S. Indian Brahmans seldom pronounce 'ḷ' correctly, but make it more like 'l'.

Again, in the names common to both recensions, the Jaiminīya text furnishes a very considerable *varietas lectionis;* and as many of the names are obviously corrupt[2], a minute comparison will help in determining the original text, if, indeed, such be ever necessary. The Kauthuma text *generally* follows the orthography of the Sāma Prātiçākhya; the Jaiminīya does not. Here, *c. g.*, we find ashṭānidhana, but this should be ashṭāṇidhana (as in the Kauthuma text) according to rule[3].

I have endeavoured by use of different type to draw attention to some of the differences between the two recensions; in this way the *v. l.* is, to a certain extent, made evident at first sight, but, to fully see the divergence of the two, it is necessary to compare both texts.

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1) Palæographically, all confusion between ḍ and ḷ is impossible.

2) "Ārsheyabrāhmaṇa," pp. l.—li. The literature of the Sāmaveda presents many irregularities of grammar.

3) Riktantra, iv., 2, 1.

This text probably forms a chapter of the Brāhmaṇa, but I have, as yet, only the first chapters of it, so cannot be sure.

III.

The question of the origin and nature of the relationship between the different çākhās of one and the same Veda has been often discussed, and very different conclusions have been arrived at; the question is an important one in Indian literary history, and as it can only be solved by comparison of existing çākhās, it may be worth while here to compare the ṛic of the gānas of the Jaiminīyas and Kauthumas, of which the two recensions of the Ārsheyabrāhmaṇa form the indexes. Authentic and full information respecting the Vedic çākhās is still wanting; of late years a few new ones have been discovered[1]), but it is to be hoped that there is still a chance of finding others; for the çākhās of the saṃhitās represent, in fact, the oldest and best families of MSS., and an edition of a Veda based on one çākhā only is like an edition of a text which is based on MSS. of a single family to the exclusion of all others.

The general result of a comparison of the Jaiminīya text of the Sāmaveda with that of the Kauthuma çākhā is:

a) As regards the Grāmageya gāna, the differences are trivial, viz:

1. In the Āgneya section ṛic 80 (Kauthuma) is omitted, but after 114 come two Sāman based on words not in the Kauthuma text. 95 and 96 are transposed in order, and the *names* of the Sāman to 103-4 are also transposed.

1) Profr. Weber's great editions of the White and Black Yajurvedas are the only editions, as yet, of Vedic Saṃhitās which rest on more than one çākhā. As regards the other Vedas, it is only within the last ten years or so that materials have been discovered which will allow a reference to other çākhās.

Thus the Jaiminīya 'Āgneya' section has one ṛic and two Sāman more than the Kauthuma text.

2. In the Aindra section the Jaiminīya text omits 232, 386, and 403, and there is a new ṛic after 231. There are also some transpositions.

Thus the Jaiminīya text has here two ṛic less, and two Sāman more than the Kauthuma text.

3. In the Pāvamāna section the Jaiminīya text omits (like the Kauthuma text) 585 of Benfey's edition, but there are no new ṛic, though several are transposed.

Thus here the Jaiminīya text has the same number of Sāman as are in the Kauthuma text. Occasionally the number of Sāman sung to a ṛic differs in the two texts, but most often it is the same.

b) As regards the Āraṇyagāna, the differences are greater; it is, in fact, difficult to compare the two satisfactorily. But this arises more from the great difference in the names, and the difference in order, rather than in difference of matter. The Kauthuma parvan here come—iii., i. and ii., and the order of the Sāman differs considerably also. Thus the Kauthuma Sāman appear in the beginning of the Jaiminīya first parvan as follows: i., 1. 2. 5. 6. 4. 8. 11. 52. 15. 16; ii., 20. (here three Sāman), a new stobha. 3. 7. 29. 30. 35. a new stobha. The contents of the Āraṇyagāna of the Sāmaveda are of no kind of interest, so it would be useless to compare both the texts throughout.

The Jaiminīya Āraṇyagāna has 12 Sāman more than the Kauthuma text. The most of these occur in the Vrata-parvan. The Arkaparvan narrowly agrees in both texts, but the Jaiminīyas omit the curious Sāman vii., 1-5 and 10, though these are quoted in the Sāmavidhānabrāhmaṇa[1]. In the

1) See iii., 6. 13 and ii., 16.

Dvandva parvan the Jaiminīyas have fewer Sāman (by sixteen) than the Kauthumas, but the texts on the whole agree pretty nearly; the Vrataparvan is the one where the greatest differences are to be found, and here the Jaiminīya text has 33 more Sāman than that of the Kauthumas.

The Sāmavidhānabrāhmaṇa shows that this division into parvan existed when it was compiled. In it (ii., 6, 2) is mentioned[1] that two Sāman occur as the seventh and eighth of the first daçati of the Dvandvaparvan. (Jaim. iii.=Kauth. ii.) Singularly enough the Sāman occur in this place in both the texts, so it is impossible to form any opinion as to which of the two has been altered. It must be observed that the transpositions only occur in each parvan and not beyond.

At the end comes a Çukriyaparvan which, with some other fragments, forms an appendix like what occurs in the Kauthuma text, but shorter.

Only three Mahānāmnī verses (i. 4 and 7) occur here, and form the Çakvarī appendix.

After them comes an Aupanishadaparvan containing 18 Sāman.

The whole closes with the Gāyatrī.

So far as it is possible to judge from the Gānas, and without the aid of a Saṃhitā text, which I cannot find for the Jaiminīya çākhā, it appears that there cannot be a real *v. l.* between the Kauthuma and Jaiminīya ṛic; it is possible that a trivial variation may occur here and there, but there is nothing (so far as I have been able to see) more than this.

But an examination of the Jaiminīya Sāman will show that they differ much from those of the Kauthumas:

1) See p. 61 of vol. i. of my edition.

A. As regards the modification of the words. The first verses in the Grāmageya and Āraṇyaka gānas will show how far this goes:

(Grāmageya g. i., 1.)

K. o gnā i | ā yā hī vo i to yā i | to yā i | *gri*ṇāno ha |
J. o gnā i | ā yā hī vā i | tā yā i tā yā i | *gri*ṇāno ha vya dā |

K. vya dā to yā i | to yā i | nā i ho tā sā | tsā i |
J. tā yā i tā yā i | nā i ho tā | sātsā i |

K. vā au ho vā | hī shī ||
J. bā au ho vā | hī shī ||

(Āraṇya g. i., 1.)

K. hum | huve vācā*m* | vāca*m* vāca*m* huve | vāk *çri*ṇotu *çri*ṇotu
J. huve vācā*m* | vāca*m* vāca*m* huve vāk | *çri*ṇotu *çri*ṇotu

K. vāk | vāk samaitu samaitu vāk | vāg ramatā*m* |
J. vāg u vāk | samaitu samaitu vāg u vāk | ramatā*m*

K. ramatā*m* | ramā tu vā au ho vā | ī hā ī hā ī hā ||
J. ramatā ramātām au ho vā | ī hā ī hā ī hā ||

These two examples fairly show the difference between the two çākhās; at first sight it might appear inconsiderable, but, in reality, it is of much more importance than would seem likely, for it affects the construction of the Sāman in every way. The modification of letters differs; thus, the Pushpa-sūtra is useless to the Jaiminīyas. The number of parvan is not the same as that of the Kauthumas, so the Paṇcavidha-sūtra does not apply to this çākhā. In short, nearly all the technical literature of the Sāmaveda, so far as it is known, is useless to the followers of the Jaiminīya çākhā.

B. As regards the chants (the real Sāman) the differences between the Jaiminīyas and Kauthumas amounts to a difference of tune. The character of the chants of the two çākhās is the same, and both resemble the Gregorian music in style, but the first Sāman of the Jaiminīyas does not agree at all with that of the Kauthumas though both bear the same name. The last, *e. g.*, begins with the fourth note (C.), that of the former with the second (E.). My information is too defective, as yet, to enable me to give a specimen of the Jaiminīya chant; for though I might note here what I have heard, yet, in the absence of a satisfactory explanation of the peculiar notation of the svaras as used by this çākhā, it would be of no value, as it would be impossible to test the accuracy of my informant.

The beginning of the first Sāman in the Grāmageya gāna is noted in B. as follows[1]):

o gṇāi | ā yā hī vā i | *etc.*
ta ta ça *ti* ca cya ça |

The only explanation that I have got, as yet, of these signs (of which there are said to be sixteen simple) is that ta stands for gāna; tha for kevalottāna; ca for udgama, and ya for marçana: ça is not explained. I have not been able to get any further explanation or analysis of these terms, which must ultimately express, however, a note or group of notes.

C. In the movements of the fingers and hand to indicate the note of the Sāman, and which are strictly followed during the chant, there is considerable difference in the practice of the Jaiminīyas and Kauthumas.

The practice of the first (as described in Sabhāpati's "Dhāra*ṇa*laxa*ṇa*") is as follows:

1) This notation appears to vary to some extent in different MSS. "Catalogue", p. 49.

"Krushṭo 'py aṅgushṭhatarjanyor agrasaṁçlesham eva ca |
Aṅgushṭhasya çiraḥsthānaḥ prathamasvara ucyate ||
Tarjanīmūlasaṁsparçaḥ dvitīyasvara ucyate |
Tṛitīyo madhyamāmūlaç; caturthasyā 'dho 'ṅguleḥ ||
Mandraṁ kanishṭhikāmūlaṁ; svāram ā 'grād vimarçanam |
Evaṁ daxiṇahaste syur nāsikāgrapuraḥsthite |
Gokarṇasadṛiçe pāṇau svarāḥ sapta pradarçitāḥ ||"

The singer sits cross-legged, and supporting the elbow of his right arm on the palm of his left hand which rests on his lap, he holds the right hand opposite to his face, and at each note or svara marks it by touching the parts of the hand indicated, with his thumb. The thumb is moved towards the fingers (see diagram A.).

The practice of the Kauthumas is well described in the Náradaçíxá (i., 7. 3-4):

"Aṅgushṭhasyo 'ttame krushṭo, 'ṅgushṭhe prathamaḥ svaraḥ |
Pradeçinyāṁ tu gāndhāra; ṛishabhas tadanantaram ||
Anāmikāyāṁ shaḍjas tu; kanishṭhāyāṁ tu dhaivataḥ |
Tasyā 'dhastāc ca yo 'nyas tu, nishādaṁ tatra nirdiçet ||"[1]

A.

B.

The Kauthuma Sámavedin, sitting also cross-legged, holds the right arm with the palm upward in his lap over the left arm[2]. To mark the notes in the way mentioned above (see

1) Çobhákara Bhaṭṭa the commentator does not explain these verses.

2) This is not, however, the direction of the Náradaçíxá which the Jaiminíyas here follow more exactly.

diagram B.) the fingers must be bent slightly towards the thumb, which is made to touch the part indicated, as each note is uttered. The followers of both çākhās have also other movements of the hand to indicate certain groups of notes, but it would be impossible to give a satisfactory account of these without several diagrams.

I have had ample opportunity of observing that the actual practice corresponds with the rules given in the texts quoted above.

It seems not unlikely that in details of this kind variations have arisen in quite recent times: none of the books which refer to these aids to the memory, can be of considerable antiquity; most have the appearance of modern compilations.

The most important conclusion that this comparison of the two çākhās justifies is that they are 'Sa*m*hitā çākhā', and that Profr. von Roth's view of the origin of çākhās, viz., that they arise from variations of a *written* original, is correct. These two çakhās then, at least, are subsequent to the settlement of the canon of the Sāmaveda.

The existence of Sa*m*hitā çākhās has been doubted in respect of the Sāmaveda[1], but the above comparison will show that it is impossible to do so in future; for the Jaiminīya and Kauthuma çākhās have clearly diverged on account of various readings and peculiarities affecting their Sa*m*hitās and Gānas. The differences in the Brāhma*n*as and similar works used by them depends entirely on the differences in the Sa*m*hitās and Gānas, and not on a difference in ritual treatises[2]; without the Sa*m*hitās the Sāmabrāhma*n*as are useless and meaningless.

It is impossible to say when the çākhā differences of the Sāmaveda began, but there is much evidence that they go

1) Max. Müller, "Ancient Sanskrit Literature", 2nd ed. pp. 188-9.

2) The Jaiminīyas have peculiar sūtras of their own.

very far back, and such differences are mentioned in respect to the Sāmaveda even in the Brāhmaṇas[1] which show that in those early days different tunes were used by different çākhās. But the Jaiminīya and Kauthuma çākhās can only have arisen out of an established written original text, so far as the words are concerned, for there is nothing more in the divergences than a few additions or omissions, and, in a few cases, changes of order. The whole system of arrangement is the same down to even the subdivisions into sections or daçatis, and it is impossible to explain such similarity except by presupposing a written original from which both have diverged.

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1) A conclusive passage is in Saṁhitopanshad. br. 3 (p. 29 of my edition). There is also a passage in the Pushpasūtra which, I now think, must refer to this. It runs: "Yathādeçaṁ ca kālabavinām pravacanavihitasvaraḥ[1] svādhyāye tathā çāṭyāyaninām" (viii., 8). This may be translated in two ways: either that a recitation with notes (or accents) is prescribed *for* the Brāhmaṇas of the Kālabavins and Çāṭyāyanins; or that the recitation of the (gāṇas of the) Kālabavins and Çāṭyāyanins is with notes (or accents) prescribed *by* (their) Brāhmaṇas. The last seems the best, and this is the view taken by Nānā Bhāi, who says (in his C.): "Kālabaviṇām çākhiṇām 'pravacane' brāhmaṇe 'vihitaḥ' uktaḥ 'svaraḥ' ūhe bhavati | "tathā çāṭyāyaninām" 'tathā' tena prakāreṇa 'çāṭyāyaninām' çākhināṁ 'pravacane' brāhmaṇe vihitaḥ svaraḥ ūhe bhavati". This explanation is clearer and better than that of Ajātaçatru.

It is exceedingly unlikely that distinct systems of accentuation should have been used for works which, like the Brāhmaṇas, though more or less distinct and older and more recent, nevertheless belong to much the same period. One such system with an udātta and anudātta (see "Saṁhitopanishadbrāhmaṇa," pp. vii. and xiii.) is already known, and it is not likely that there was any other[2]. With some trouble, I have lately found a man who professes to recite the Sāmabrāhmaṇas in this way; he notes the beginning of the Tāṇḍyabrāhmaṇa as follows: "Mahan me 'voco bhargo me 'voco yaço me 'vocaḥ stomaṁ me 'vocaḥ" etc. Here 2=anudātta and 1=udātta, but (as I supposed) this mode of recitation is merely a monotonous sing-song with two notes.

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1) Some MSS. read: pravacanavihitaḥ svaraḥ.

2) See Profr. Weber's "Indische Studien", x., p. 397 ffg. i., xiii., p. 118 etc. as to the interpretation of the accentuation marks of the Çatapatha.

The Sāmavidhānabrāhmaṇa supplies some evidence that the Kauthuma çākhā has lost something that we find in the Jaiminīya text. After ṛic 144 (Kauthuma) there are two ṛic in the latter text which do not occur in the Saṁhitā or Gāna of the former, but the first of these[1] is mentioned in the Sāmavidhānabrāhmaṇa of the Kauthumas[2], and must have been, therefore, part of the primitive text. Again of the four ṛic in the Kauthuma, but not in the Jaiminīya text[3], only two are supported by the Sāmavidhāna[4]. All the ṛic, however, which are not to be found in the Ṛigveda and which have, therefore, been supposed to be interpolations in the Sāmaveda, occur in both texts, and therefore certainly belong to the primitive Sāmaveda Saṁhitā.

Thus, if nothing more, a comparison of the present condition of two çākhās of the Sāmaveda affords confirmation of Profr. von Roth's views as regards the origin and growth of the Vedic Saṁhitās. I give them in his own words[5]: "die vier Veden.....sind ursprünglich nicht eben so viele Bücher, sondern Bezeichnungen von vier Gattungen des überlieferten Wortes, welche lange Zeit nur im Gedächtniss von Geschlecht zu Geschlecht fortgepflanzt wurden. Sobald aber aus einer dieser Gattungen eine bestimmte Auswahl getroffen und nach Aufeinanderfolge Zahl und Wortlaut der einzelnen Stücke festgestellt wurde—was nach meinen Begriffen nur mit Hilfe der Schrift wirksam geschehen konnte—so entstand ein Vedisches Buch. Traf ein anderer Kenner und Lehrer aus derselben Gattung des überlieferten eine in einzelnen abwei-

1) "Ayam agniḥ çreshṭhatamaḥ."

2) Sāmavidhāna br. iii., 4, 4.

3) 80, 232, 386, 403.

4) 80 (S. V. i., 4, 20 and ii., 3, 2). And 232 (S. V. iii., 2, 4).

5) Von Roth, "Der Atharvaveda in Kaschmir," pp. 9-10.

chende Wahl und setzte dieselbe in seinem Kreise in Wirksamkeit,.... so standen zwei Bücher nebeneinander, welche einen und denselben Veda enthielten, beide aus derselben Tradition erwachsen waren wie zwei Zweige eines Baumes."

The Jaiminīya and Kauthuma çākhās of the Sāmaveda do not differ, in fact, so much as different recensions of similar books which are known to have had their origin in a primitive *written* original, such as, *e. g.*, the Roman and Mozarabic Missals. Compared with these rituals, the Jaiminīya and Kauthuma çākhās afford strong proof of the conservative spirit of Brahmanism, and it must not be forgotten that they have been longer in use. The Mozarabic Missal and the Jaiminīya text being little used or known, have been but little altered or revised compared with the others which were in more general use. Another important result of the above comparison is that it is now necessary to classify the technical literature of each Veda according to çākhās. The necessity of this is obvious as regards the Sāmaveda, and it probably also exists in respect of the others. So far as the Jaiminīya çākhā is concerned, the Pushpasūtra, Ṛiktantra, Pañcavidhasūtra, and the treatises referring to the notes, are of no more use than the indexes; all these refer to the Kauthuma practice, whereas the "Dhāraṇalakṣaṇa" refers to that of the Jaiminīyas.

It seems likely that, in this way, many of the inconsistencies and contradictions between the technical treatises will be explained, and that it will eventually appear that they arise from a difference of çākhā. Such treatises as the Prātiçākhyas may well (in their present state) apply to more than one çākhā[1]; but there remains a number of treatises which cannot possibly go beyond a single çākhā, and it is most important

1) The S. V. Prātiçākhya belongs to the Kauthumas, but not to the Jaiminīyas; there is no rule in it, *e. g.*, about l=ḍ.

to ascertain the scope in this way of each, so that if they be used to restore or criticize the texts of the Vedic Saṁhitās, it may be done within the proper limits.

From a general point of view, a comparison between the Gānas of the Jaiminīya and Kauthuma çākhās is valuable as showing conclusively that the preservation of the Vedic works in India has differed in various degrees, and that (as elsewhere) what is easily capable of a satisfactory record has (apart from revisions and modifications) suffered less than what has had to depend on an imperfect record, or on mere human memory and tradition.

It is now well known that the notation of the Sāma chants is recent, and not perfect, and it is, therefore, probable that divergences began in this respect early. At present, it seems impossible to trace any similarity in chants which bear the same name in both the Jaiminīya and Kauthuma çākhās. Here then tradition has failed; it is impossible to doubt that Gautama's 'pārka' originally was the same with all Sāmavedins, for the Sāma chants are in only one mode, and a difference is, thus, impossible at the beginning. On the other hand, the difference in the words is almost insignificant, and is not more than would arise in course of time by errors of copyists, however careful they might be, or by process of addition and selection which must always occur so long as a technical literature which counts every line and word or peculiarity, is wanting. But such a literature must be long subsequent to the Brāhmaṇas, and by that time already, çākhā divergences had become fully established.

The subject discussed above is a very dry one, but it appears to me that the only way to throw light on the history of Vedic literature is by discussion of such questions. Intrinsically, the Vedic literature is little likely ever to attract

much attention; but, if, by degrees, it be possible eventually to show how and about when it grew to its present form, this literature may become not without importance in the history of humanity. But, at present, this end is indeed far off. The available material (so far as British India is concerned) has nearly all been collected, and much has been worked up; Sanskritists may now look for help to the records of the mysterious Brahmans of Bali[1].

A. B.

1) Profr. Weber, many years ago, called attention to the importance of this information; Orientalists are already under such deep obligations to the *savants* of the Netherlands Indies, that they can well ask even for this.

ATHA

|| JAIMINĪYARSHEYABRÀHMA*N*AM ||

||| Nama*ḥ* Sāmavedāya |||

Om ity etat parameshṭhina*ḥ* prājāpatyasya sāma | parameshṭhino vā prājāpatyasya brahma*n*o vā brahma | vāco vā satya*m* sāma | svargasya vā lokasya dṿāravivara*n*a*m* | devānā*m* vau 'GHA*H* | trayasya vedasyā 'py āyanam | ayātayāmāxarastha*m* sāma | vāsishṭho hi*m*kāra*ḥ* | prājāpatyo vā gavā*m* vā || athā[1] *r*ishī*n*ā*m* nāmadheyagotrODĀHAra*n*a*m* | svargya*m* | dhanyam | pu*n*yam | PAUTRIYAM | paçavyam | āyushyam | prākprātarāçika*H* | tad YAD IDAM UPĀDHĀRAYATE | "ekaikARSher divyam varshasahasram atithir bhavati | abhinandita*ḥ* | pṛatinandito mānita*ḥ* | pūjita*ḥ* | TATsvādhyāyaphalam upajīvatī" 'ti | TAD APY EVAM IVA brāhma*n*am bhavati | "yo ha vā aviditārsheyacchandodaivatabrāhma*n*OKTENA mantre*n*a yājayati vā 'dhyāpayati vā | sthā*n*um AVArcchati | garttа*m* vā PRApadyatE | pra vā mīyate | yātayāmāny asya cchandā*m*si bhavanti | tasmād etāni mantre mantre vidyād | ayātayāmāny asya cchandā*m*si bhavanti ya eva*m* veda" || —

N. B. Spaces indicate words not in the corresponding Kauthuma text; CAPITALS indicate a v. l. as regards the Kauthuma text, to which, also, the numbers refer.

1) *Sic* A.

(Āgneya Section.)

Om || 1. gautamasya parkaḥ, kaçyapasya barhishyaṃ[1] gautamasya cai 'va parkaḥ |
2. sauparṇaṃ ca |
3. vaiçvamanasaṃ cā 'dityasāma vā |
4. çrautarshāṇi trīṇi |
5. auçanAṂ ca, çairīshe ca |
6. indrasya sAṃvargAU vārtraghne dve |
7. sākamaçvasya çaunaḥçepeḥ sāmanī dve |
8. vatsasya kāṇvasy(a s)āmanī dve |
9. agneç ca vaiçvānarasyā 'rsheyam |
10. sumitrasya ca vādhryaçveḥ sāma || || 19 || 1 ||
11. agneç ca saṃvargaḥ |
12. vaiçvamanasaṃ ca |
13. çnābhāçnaushṬE dve |
14. vaiçvāmitraṃ ca |
15. agneç ca jarābodhīye dve |
16. mārutaṃ ca |
17. bhārgave cānā (*sic*) dve, agneç ca vāravantīyam |
18. aurvasya vaidhāRE*H* sāmanī dve |
19. atreç cā 'saṅgaM |
20. prajāpater nidhanakāmam || || 15 || 2 ||
21. saindhuxitāni trīṇi |
22. agner harasī dve, ihavad vāmadevyaṃ tṛtīyam |
23. yāme dve |
24-5. agne rāxoghne dve |
26. vaiçvamanasaṃ ca |
27. agneç cā 'rsheyam |
28. somasāma ca |

1) B. barhishīyam.

29. GOpavanaṁ ca |
30-1. sūryasāmanī dve |
32. kāvaṁ ca |
33. vasurocishaḥ SAURyavarcaSASYA sāmanī dve |
34. gor āṅgirasasya sāmanī dve || || 21 || **3** ||
35. bhĀradvājasyau 'pahavau dvau, çnaushṭīgavaṁ[1] ca, agneç ca yajñāyajñīyam |
36. kārttaveçaṁ ca, nārmedhaṁ ca, kārttaveçaṁ ca |
37. bhĀradvājasya pṛiçNĪ dve |
38. uror āṅgirasasya sāma |
39. gautamasya paurumUdge dve; purumUdgasya vā 'ṅgirasasya, devānāṁ vā |
40. mandor jāmadagnyasya sāmanī dve |
41. bhĀradvājasya[2] gādham |
42. gautame dve |
43. agner āyuḥ |
44. agner harasī dve, dairghaçravase dve || || 22 || **4** ||
45. agner āgneye dve, gautamasya manāRYE dve |
46. daivOrājaṁ ca |
47. gāthinaç ca kauçikasya sāma |
48. bārhadukthe dve |
49. paurumīḍhaṁ ca |
50. kārṇaçravasaṁ ca |
51. daivodāsaṁ ca |
52. saukratavaṁ ca |
53. kāṇve dve |
54. mānave dve || || 16 || **5** ||
55. agneç ca dravinam |
56. bārhaspatyaṁ ca; brāhmaṇaspatyaṁ vā |

1) B. çrushṭīgavam.
2) B. bharadvājasya.

57. vAsish*ṭ*hasya ca vī*n*kam[1] |
58. vispardha*M* ca |
59. aitaV*Ṛ*IDDHA*M* ca |
60. manasaç ca doha*ḥ*[2] |
61. samantāni trī*ṇi*, agner[3] ekam, indragnyor vā; prajāpater vā; varu*n*asya dve |
62. vAmrasya vaikhānasasya sāma || || 10 || **6** ||
63. çyāvāçva*m* ca |
64. *ṛ*ituSāmanī ca |
65. yāma*m* ca |
66. agneç cā 'gneyam |
67. agner vaiçvānarasya sāmanī dve |
68. ai*ṭ*ate dve |
69. vāmadevya*m* ca |
70. vaiçvajyotishe[4] dve |
71. yāme dve |
72. prajāpate rāçimarāye dve iti vā; tanmarāyarāçinī vā || || 16 || **7** ||
73. ÇYENA*M* ca |
74. vāstora*m*[5] ca |
75. paush*N*a*m* ca |
76. kautsam ca |
77. kāçyape dve |
78. gh*ṛ*itācer ā*n*girasasya sāmanī dve |
79. bhāradvājasya prāsāham[6] |
80. [*om.*] || 9 || **8** ||

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1) A. vī*n*gam.
2) B. doham.
3) A. trī*ṇi* trī*ṇy* agner.
4) B. vaiçya°
5) B. vāsaukram.
6) A. prahāsam.

81. pāthe dve |
82. bṛihac cā 'gneyam |
83. kaulmudaṃ ca |
84. bṛihac cai 'vā 'gneyam |
85. kaulmudaṃ cai 'va |
86. agner yadvāhishṭhīye dve |
87. agneç ca viçoviçīyam |
88. prajāpateḥ kanīnike dve, atrer vā |
89. çrautarvaṇaṃ ca |
90. kaçyapasya SAyonIH || || 13 | **9** ||
91. bārhaspatyaṃ ca |
92. aishaṃ cā 'rūḍhavad āṅgirasam |
93. āsite dve |
94. tvāshṭṛīsāma ca |
96. mānavaṃ ca |
95. agastyasya rāxoghnam || || 7 || **10** ||
97. taude[1] dve, dairghatamasāni trīṇi |
98. çyāvāçvasya prahitau dvau |
99. prajāpateḥ çrudhīye dve |
100. prajāpateḥ sadohavirdhānāni trīṇi, sadaḥ pūrvaṃ, havirdhāne uttare |
101. tvashṭuç cā 'tithyam |
102. aditeç ca sāma |
103. agastyasya rāxoghnam |
104. vārkajambhaṃ ca |
105. bṛihad agneç[2] ca; SAUkratavaṃ vā |
106. agastyasya cai 'va rāxoghnam || || 18 || **11** ||
107. vasishṭhasya pramaṃhishṭhīyāni catvāri |
108. bhĀradvājasya vājabhṛit |
109. saubharāṇi trīṇi |

1) B. taute.
2) B. āgneyam.

110. PATHasya saubharasya sāmanī dve |
111. daivānīkaṃ ca |
112. sādhyaṃ[1] ca |
113. jamadagneç ca saṃvargaḥ |
114. agastyasya ca rāxoghnam |
— agneç ca çraishṭhyam, ādityasya ca rucirocanaṃ vā || || 16 || 12 ||

Ity āgneyam parva || 182 sā° ||

(Aindra Section.)

115. mārgīyavaṃ ca, raudre dve mārgīyavaṃ cai 'va |
116. āçvaṃ ca |
117. aiṭate dve |
118. çrautakaxe dve |
119. tanvasya PĀTHasya sāmanī dve; VASOR VĀ ṚĪSHEḤ; AṄGIRASĀṂ niveshṭau dvau, iḶānāṃ vā samxārAU |
120. çAryātāni trīṇi |
121. indrāṇyāḥ sāma |
122. gOshūktaṃ cā, 'çvasūktaṃ ca |
123. gaurīvitam |
124. gārāṇi trīṇi | || 23 || 1 ||
125. sauparṇāni trīṇi ||
126. çākalam |
127. ābharadvasave dve, aindrāgne vā |
128. tānve dve |
129. rohitakūlīye[2] dve |
130. indrāṇyāḥ sāmanī dve |
131. indrasya sahasrabāhavīyam
132. dhṛishato mārutasya sāmaNī dve, bhĀradvājasya DĀRASṚINTI trīṇi |

1) B. sādhram.
2) B. rauhitakūlīye.

133. aidhmavāhānī trīṇi |
134. aheḥ PHEṆVasya[1] sāma, ahihano vā pailVasya ||
|| 22 || **2** ||
135. aishaṃ ca |
136. paushaṃ ca |
137. marutāṃ ca sUveçīyam[2] |
138. hāvishmate dve, hāvishkṛite dve |
139. kāṆxīvataṃ ca |
140. ushaSAÇ ca sāma |
141. bharadvājasya mauxe dve |
142. bhāradvājāni trīṇi |
143. ÇAUKTAsāmanī dve |
144. vārshĀHARE dve, kutsasya praTODau dvau ||
|| 20 || **3** ||
145. sauçravase ca |
146. tvāshṭṛīsāma ca |
147. tvashṭur ātithye dve |
148. paushṆe dve |
149. çyāvāçve dve |
150. prajāpateḥ sutaṃrayishṭhīye dve |
151. āpsarasaṃ ca; ishṭāhotrīyaṃ vā; apāṃ vā nidhI |
152. prajāpater nidhanakāmam |
153. vājIdāvarYAṂ ca |
154. sOmāpaushṇaṃ ca || || 15 || **4** ||
155. vaitahavyāni trīṇi |
156. çāKṬĀni trīṇi, gaurīvitāni trīṇi |
157. kāṇve dve |
158. saumitre dve, daivodāsaṃ tṛitīyam; çrutakaxāṇi vā |
159. vaishṇavāni trīṇi, ihavad VĀMADEVAdāsaṃ tṛitīyam; aurdhvasadmanāni vā |

1) B. painvasya.
2) B. samve°

160. auTale dve, vaiṇave dve; vaiṇave audale[1] iti vā |
161. daivodāsāni trīṇy; ārshabhāṇi vā, yadi vā vādhryaçvāni |
162. kautse dve, pāṇcavāje vā |
163. saumedhāni trīṇi; PAURVAtithāni vā |
164. daivātitham mEdhāditham vā || || 30 || **5** ||
165. mādhucchandasam, kraunca*m*; sauparṇam vā 'ghritaçcyunnidhanam; āṇgirasāni vā |
166. praiyamedhāni trīṇi; çauktasāmāni vā; udgātridamanam vā tritīyam |
167. gaurīvite dve, āpālavaiṇave dve |
168. dhurAH çamye dve, mahāgaurīvitam tritīyam |
169. vācaḥ sāmanī dve, mahāvāmadevyam tritīyam |
170. indrasya sattrāsāhīye dve |
171. mahāvāmadevyam ca |
172. vairyaçvam ca |
173. gAUtamasya ca bhadram |
174. açvinoḥ ca sāma || || 22 || **6** ||
175. tvāshṭrīsāma ca |
176. godhāsāma ca |
177. savituç ca sāma |
178. ushasaç ca sāma |
179. tvashṭur ātithye dve |
180. saumitram ca |
181. indrasya ca māyā |
182. vaiçvāmitre ca |
183. çaunaḥçepam ca |
184. pratīcīneḻam ca kāçītam || || 12 || **7** ||
185. saumitram ca |
186. çyāvāçve ca |
187. çaikhaṇḍinam ca |

1) B. odale.

188. vaitahavyaṃ ca |
189. bhāradvājaṃ ca |
190. aruṇasya vaitaDAÇVEḤ[1] sāma |
191. saubharaṃ ca |
192. pāshṭhauhe dve |
193. sākamaçvaṃ; dhurāṃ vā[2] sāma || || 11 || **8** ||
194. yāmaṃ ca |
195. āṅgirasaṃ ca indrasya[3] hariçrīnidhanaṃ |
196. vairūpaṃ ca |
197. āsitaṃ ca; sindhushāma vā |
198. yamasyā 'rkAU dvau |
199. saumitre dve |
200. indrasyā 'BHAYAM |
201-2. tvāshṭrīsāmaNĪ dve |
203. indrāṇyāḥ sāma || || 12 || **9** ||
204. çyāvāçvaṃ ca |
205. vairūpaṃ ca |
206. saumitraṃ ca |
207. Staubhaṃ ca |
208. çrautaṃ ca |
209. ābhīçavaṃ ca |
210. AIshaṃ ca |
211. indrasya ca xurapavi |
212-3. saumitre | || 10 || **10** ||
214. kautsaṃ ca |
215. aishaṃ ca |
216. USHASAÇ ca sāma |
217. bārhadukthaṃ ca |
218. varuṇasāma ca |

1) B. vaidadaçveḥ.
2) *om.* B.
3) B. indrasya vā.

219. USHASAÇ caṛ 'va sāma |
220. mitrāvaruṇayoç ca saṃyojanam |
221. ṛituSāma ca |
222. vishṇoḥ sāma ca || || 9 || **11** ||
223. kautsaṃ ca |
224. kāçyapaṃ ca; āpsarasaṃ vā |
225-6. bārhadukthe dve |
229-30. aurdhvasadmane dve; prahitor vā saṃyojane |
227-8. kautsāni catvāri |
231. abhīpādaçya cau 'dalasya sāma |
— somasāma ca || || 12 || **12** || Iti gāyatram || 197 ||
233. indrasyā 'rkau dvau |
234. bhāradvāje dve |
235. sAṃnate dve; çyaitaṃ tṛitīyaṃ |
236. nāvikaṃ ca, prajāpateç cā 'bhīvartaḥ, bhāgaṃ ca', indrasyā 'bhīvartaḥ, naudhasam |
237. lauçe dve, dhānāke dve, kāleyāni trīṇi |
238. aishire dve, GOçṛiṅge dve |
239. pṛishṭham ekaṃ, ÇULKA ekaṃ, jamadagner abhīvarta ekam |
240. kaulmalabarhishe dve |
241. vasishṭhasya janitre dve |
242. maidhātitham || || 31 || **1** ||
243. vaikhānasam, prākarsham |
244. sātyam |
245. bhāradvājāni catvāri; kÂṇvabṛihad vā dvitīyam |
246. vāmrāṇi trīṇi |
247. gauṇgavam |
248. sādhrÂṆI trīṇi, virūpasya samīcīnaprācīne dve |
249. yauktasrucam; indriyasye 'ndriyaṃ vā |
250. ātrāṇi trīṇi |
251. vāsishṭhāni trīṇi |

252. vatsasya kā*n*vasya sāmanī dve;
GAUTamasya vā manāRye || || 25 || **2** ||
253. hārāya*n*āni trī*n*i |
254. vāmrā*n*i trī*n*i |
255. vāru*n*asāmāni trī*n*i |
256. vasha*t*kāranidhana*m* ca sākamaçvam |
257. b*r*ihataç ca mārutasya sāma |
258. sa*m*çravase viçravase[1] satyaçravase çravasa iti;
vāryā*n*ā*m* sāmāni catvāri; sĀ*m*çānāni vā |
259. vāsish*t*hānī trī*n*i; BHĀRGAVA*M* vā t*r*itīyam |
260. svapasa ā*n*jīKasya sāmanī dve |
261. kā*n*vam, vaish*t*ambhE dve, kā*n*va*m* cai 'va |
262. çnUsh*t*īgava*m* ca || || 25 || **3** ||
263. indrasya ca v*r*ishakam |
264. dvaigate ca |
265. kārtaveça*m* ca |
266. indrasya ca çara*n*am |
267. çrāyantīya*m* ca |
268. āxīla*m* ca; bābhra(va)*m* vā |
269. çāKTānī[2] trī*n*ī; çUlkāni vā; 'çvāni vā |
270. prajāpater nidhanakāmam |
271. gautamasya manāryā*n*i trī*n*i |
272. vairūpā*n*i trī*n*i || || 17 || **4** ||
273. pauruhanmana*m* ca, prākarsha*m* ca |
274. indrasya cā 'bhaya*n*karam |
275. kāvashe dve |
276. sūryasāma ca |
279. naipātithe dve, vāçe vā |
280. kauLmudE dve; svarjyotishī vā |
277. Anūpe dve |

1) *om.* A.
2) B. çauktāni.

278. vairūpa*m* ca |
281. vācaç ca sāma |
282. āxīle dve || || 16 || 5 ||
283. gaurīvite*h* prahitau dvau |
284. ātre dve |
285. GAUTAME dve |
286. vāmadevya*m* ca |
287. açvinoç ca sāma |
288. vasish*th*asya Vajrā*n*i trī*n*i, Vajrasya vā '*n*girasasya |
289. sauBABHRAve dve |
290. vaiRYaçvam |
291. indrasya sahasrāyutE[1] dve prajāpater vā mahoviçīye |
292. indrā*n*yā*h* sāma || || 17 || 6 ||
293. saubhara*m* ca |
294. gārtsamada*m* ca |
295. vācaç ca sāma |
296. bārhaduktha*m* ca |
297. naipātitha*m* ca |
298. tauraçravasa*m* ca |
299. tvash*t*ĀRYĀÇ ca sāma |
300. aditeç ca sāma |
301. ājīgarta*m* ca |
302. mādhucchandasa*m* ca || || 10 || 7 ||
303. ushasaç ca sāma |
304. açvinoç ca sāma |
305. açvinoç ca sa*m*yojanam |
306. açvinoç cai 'va sāma |
307. somasāma ca |
308. ājamāyava*m* ca |
309. samudrasya ca praiyamedhasya sāma |
310. vairūpe ca |

1) A. °yudhe.

311. vaiçvadevaṃ ca |
312. purīshaṃ cā 'tharvaṇām || || 11 || **8** ||
|| bārhatam 152 ||
313. oṃ || prākarshaṃ[1] ca, vasishṭhasya ca nihavAM |
314. gṛitsamadasya yoninī dve |
315. auruxaye[2] dve |
316. pārthe dve |
317. SAUMITRE dve, vātsaprāṇi trīṇi |
318. VAIDANVATAṂ[3] ca |
319. SAUPARṆAṂ ca |
320. YĀMAṂ ca |
321. ṚITUsāmanī ca |
322. indrasya vāravantīyam || || 19 || **1** ||
323. indrasya ca xurapavinī dve, SAUraçme dve |
324. BṚIHATO mārutasya sāmanī dve |
325. somasāmanī dve |
326. indraSYA vajre dve |
327. bhṛishṭimataḥ SAURYAVARCASASYA sāmanī dve |
328. vasishṭhasyā 'ṅkuçau dvau |
329. bhāradvājaṃ ca |
330. VĀSISHṬHAṂ ca |
331. purīshaṃ cā 'tharvaṇam || || 17 || **2** ||
332. ĀDITYAsāmanī dve; tārxyasāmanī vā |
333. indrasya ca trātAM |
334. vārtraturam |
335. DYUTĀNASYA mārutasya sāmanī dve |
336. ātram |
337. gṛitsamadasya SAMIDHAU dvau; kaçyapasya vā 'NĪTAU dvau |

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1) *om.* A.
2) B. auruxe.
3) B. vaitanvatam.

338. vaiçvāmitram |
339. sāvitrāṇi shaṭ; praiyamedhāni vā |
340. kutīVĀRAsya vairūpasya sāma |
341. VĀMADEVYAM | || 18 || **3** || Iti traishṭubham || 54 ||
342. om | çaikhaṇḍine dve, udvaṃçīyaṃ tṛitīyam |
343. çaikhaṇḍināni trīṇy, āshṭādaṃshṭre dve, mahāvaiçvāmitre dve |
344. gṛitsamadasya vīṇkāni catvāri; vasishṭhasya vā priyāṇi |
345. vasishṭhasya vīṇkāni catvāri; indrasya vā priyāṇy akūpārāṇi vā |
346. tiraçCER āṇgirasasya sāmanī dve; devānāṃ vā devapure |
347. vaiçvāmitraṃ |
348. kāṇve dve |
349. vaiçvāmitraṃ ca |
350. indrasya çuddhāçuddhīYE dve |
351. gautamasya rayishṭhīye dve || || 28 || **4** ||
352. kaulmalabarhishe dve, nānadaṃ tṛitīyam |
353. çākapūtaṃ ca |
354. kaulmalabarhishe dve |
355. madhuçcyunnidhanaṃ ca PRĀJĀPATYAM |
356. ushasaç ca sāma |
357. GAUTAMAM |
358. agneç ca dAdhikram |
359. mārutaṃ; vaiçvāmitraṃ vâ, āṇgirasānāṃ vā sāma; maidhātithaṃ vā || || 11 || **5** ||
360. vāmadevyaṃ ca |
361. kāçyapaṃ ca |
364. agner vaiçvānarasya sāmanī dve |
365. çākapūte dve |
362. praiyamedhaṃ ca |

363. bārbaduktham ca |
366. varuṇāṇyāḥ sāma |
367. USHASAÇ ca sāma |
368. devānām ca; rucirocanam vā |
369. ṛiksāmAYOH sāmanī dve ||
|| 13 || **6** || Ity ānushṭubham || 52 ||
370. traiçokam |
371. çaikhaṇḍine dve; atrer vivartau dvau; mahāsāveDase dve; çairīshe dve |
372. indrasye 'ndriyāṇi trīṇi |
373. vairūpāṇi trīṇi |
374. bārhaduktham ca |
375. trāsadasyave[1] ca |
376-7. saubhare dve |
378. varuṇasāmanī dve; dyāvāpṛithivyor vā sāmanī |
379. indrasya ca ÇYAINAM[2] |
380. vairūpam || || 24 || Iti jāgatam ||
409. yāmam |
410. gṛitsamadasya madau dvau |
411. ābhīçave dve, ābhīke dve, bārhadgirāṇi trīṇi |
412. indrasya ca svĀrājyam |
413. kaçyapasya cā dhṛishṇu |
414. vaidanvatam |
415-6. yāme dve |
417. traitāni trīṇi, sauparṇe dve |
418. lauçam || || 21 || **1** ||
419. indrasya sañjaye dve; senade[3] vāmadevye vā |
420. aṅgirasām niveshṭau dvau |
421. satyaçravaso vāryasya[4] sāma |

1) B. trāsatasyave.
2) B. çyenam.
3) B. senado vā vāma[2]
4) B. vāryaçvasya.

422. ushasaç ca sāma |
423. lauçaṁ ca |
424. yāmaṁ ca |
425. aṅgirasāṁ cai'va NIVESHṬAḤ |
426. GORATHEÇ cā 'ṅgirasasya sāma || || 10 || **2** ||
427. vasishṭhasya saṁkraMAU DVAU, sauhavishāṇi trīṇi| sarvāṇi vā sauhavishāṇi |
428. vākāni trīṇi |
429-30. prajāpater dharmavidharmāṇi catvāri |
431. bhāgaṁ ca |
432. vājināṁ ca sāma |
433. prajāpater hikanikavikāni trīṇi |
434. āçve dve |
435. vājināṁ ca sāma |
436. ādityānāṁ ca pavitram || || 21 || **3** ||
381. indrasya kroçānukroçe dve, kautsaṁ tṛitīyam |
382. praḷitor vā saṁyojane dve, daivodāse dve |
383. hārivarṇāni catvāri |
384. traitāni catvāri |
385. sArādhasaç ca PRArādhasaç cā 'ṅgirasayoḥ sāmāni ca trīṇi |
387. vaiçvamanasam |
388. saumitrāṇi trīṇi |
389. traikakubhāni vā |
390. auxṇorandhrāṇi; auxṇonidhanāni vā || 31 || **4** ||
393. indrāṇyāḥ sāmanī dve; indrasya vā sĀṁvarte; saṁvartasya vā 'ṅgirasasya |
392. daivodāsāni catvāri |
391. revaç[1] ca, Āxāraṁ ca, revaṁ cai 'va |
394. Āxāram |
395. yāmam |

1) p. revaṁ ca.

396. bharadvājasya[1] çundhyU |
397. ādityĀNĀṂ cā 'pāmīvam |
398. vasishṭhasya ca vairāje || || 15 || **5** ||
399. indrasyā 'BHRĀtṛivyam |
400. çārkare dve |
401. bṛihatkam |
402. sauyavasāni CATVĀRI; punarīḶaṃ vā tṛitīyam |
404. marutāṃ ca saṂveçīyam; kakubhaṃ vā |
405. indrasyā 'BHARE dve |
406. aishirāṇi trīṇi |
407. prajāpateḥ sīdantīye dve |
408. PATHasya saubharasya sāmanī dve || || 33 || **6** ||
437. vasishṭhasyā 'bhare dve |
438. vāsumande, kāvashāṇi trīṇi |
439-40. prajāpateḥ çlokānuçlokāni trīṇi |
441-2. vācaḥ sāmanī dve |
443. marutāṃ ca sāma |
444. vaiçvāmitraṃ ca |
445. mārutaṃ caī 'va |
446. udvaṃçaputrAṂ ca || || 16 || **7** ||
447. dhurAḤ çamye dve |
448. prajāpater gūrdaḥ, viçvāmitrasya cā 'tyardaḥ, prajāpateç cai 'va gūrdaḥ, viçvāmitrasya cai 'vā 'tyardaḥ |
449. prajāpateḥ santanike dve |
450. prajāpater dhanadharME dve |
451. ushasaç ca sāma |
452. vaiçvāmitraṃ ca |
455. bhāradvājaṃ ca |
453. indrasya ca rātiḤ |
454. bhāradvājaṃ cai 'va |
456. indrasya ca vairāje || || 17 || **8** ||

1) A. bhāradvājasya.

457. prajāpater VĀJASANI |
458. GAUR āṅgirasasya sāmanī dve |
459. prayasvac[1] ca prājāpatyam |
460. axAYaṁ ca revat |
464. savituç ca sāma |
466. vartraturaṁ ca |
461. aishaṁ ca |
462. YĀMAM MARUTĀṂ ca sāma |
463. bharadvājasya vishamāṇi trīṇi; invakaṁ[2] vā tṛitīyam |
465. pārucchepe dve, bārhaspatye dve; agner vā rāxoghne dve ||

|| 16 || 9 ||

|| Itī 'ndrapuccham || 186 ||
|| Ity aindraparva 641 sā° ||

|| *Pāvamānya ricaḥ* ||

467. ājĪKaṁ ca, ābhīkaṁ ca, ṛishabhaç ca pāvamānaḥ[3] ābhīkaṁ cai 'va, bābhrave dve, indrāṇyāḥ sāma, çaiçave dve, prajāpater dohādohīye dve, indrāṇyāç cai 'va sāma, āmahīyavaṁ ca |
468. ājĪkaṁ, sAUrūpe[4] dve, jamadagneḥ[5] çilpadve, sUhitaṁ ca, vasishṭhasya çakuṇaḥ, jamadagneç ca gambhīraṁ, sUhitaṁ cai 'va |
469. somasāmanī dve, āçubhārgavaṁ tṛitīyam, vaiçvadeve dve, INDRASAsāmanī dve, yauktāçve dve |
470. bhāsaṁ ca, somasāma ca, PRAJĀPATEÇ cai 'va[6]

1) A. payasvac.
2) B. invakam.
3) *om.* B.
4) B. surūpe.
5) B. jamadagneç ca.
6) B. ca.

sahorayīshṭhīyam, mādilam, somasāma cai 'va, PRAJĀPATEÇ ca sahorayishṭhīyam; somasāma vā |

471. vaishṭambhe dve, pāshṭhauhe dve, vaīshṭambham cai 'va, pāshṭhauham cai 'va |

472. ishovṛiddhīyam ca, indrasāma ca, vaiçvadeve ca, indrasāma cai 'va, āgneyāni TRĪṆI |

473. ĀÇVĀṆI catvāri, cyāvanāni catvāri |

474. prājāpatye dve |

475. vaidanvatāni catvāri; ṛishabho vā vaidanvataç caturthaḥ, rajer āṅgirasasya PADAstobhau dvau |

476. aurṇāyave dve || || 69 || 1 ||

477-8. saubhare dve |

479-80. indrasya vṛishakāni trīṇi |

481. babhroḥ kUmbhyasya sāmāni trīṇi |

482. babhroḥ KĀRTAVEÇĀṆI trīṇi |

483. ÇĀRmade dve |

484. vasishṭhasya janitre dve |

485. marutām prakrīḍās trayaḥ; saṁkrīḍā nikrīḍā vā |

486. auçanam || || 19 || 2 ||

487. yāmāni trīṇi |

488. aṅkater vairūpasya sāma |

489. auçane ca |

490. somasāma ca |

491. kārshṇe dve[1] |

492. bhāradvājam ca |

493. vaiçvāmitram ca |

494. indrasya vārtraghnam |

495. somasāmāni trīṇi |

496. bhāradvājam cai 'va || || 16 || 3 ||

1) B. ca.

497. vārshāharam |
498. vāçāni trīṇi |
499. vairūpe ca; devānāṁ vā 'ṇjasāyinī |
500. tarantasya ca vaidadaçveḥ sāma |
501. somasāma ca |
502. sūryasāma ca |
503. dārḍhacyutāni trīṇi |
504. indrasya ca vṛishakam |
505. aishaṁ ca |
506. çyāvāçvaṁ ca |
507. somasāma ca |
508. āgneyaṁ ca |
509. āyāsye ca |
510. bhāradvājaṁ ca || || 20 || 4 ||
511. āyāsyaṁ ca, vasishṭhasya CĀ 'padāse, māndavaṁ ca, udvat ca, māndavyaṁ çai 'va 'prajāpateç ca sadovicīyaṁ, jamadagneḥ SADĀvāsinīⁱ) dve, āyāsye dve; somasāmanī vā, kaṇvarathantaram, āyāsyaṁ ca, rauravaṁ, yaudhājayaṁ, vasishṭhasya ca plavam |
512. acchidraṁ ca, rayishṭhaṁ ca, bhāradvāje dve, ābhīçave dve, aṅgirasām ADHIvāsaparivāSAU DVAU, māndave dve, vainasomakratave dve, prajāpater gūrdau dvau; GAUTAMASYA vā pratodau, MARUTĀṀ goshṭhāpuṁstinī dve, mahārauravaṁ ca, mahāyaudhājayaṁ ca |
513. āçvāni catvāri |
514. āgneyaṁ ca, somasāma ca, dvihiṇkāraṁ ca vāmadevyam, aṅgirasām utsedhanishedhau dvau |
515. somasāmāni shaṭ |
516. vishṇor ARAṆĪ dve, āṅgiraṣāni trīṇi |

1) B. svāsinī.

517. auxṇorandhrāṇi trīṇi, auxṇoNIDHANĀNI trīṇi, vājajic ca, dvyabhyāsaṃ ca saushavaṃ; vasishṭhasya vā pippali |
518. vaiçvadeve ca, indrasāma ca, vaiçvadevaṃ cai 'va, indrasāmāni trīṇi, svaḥprishṭham āṇgirasam |
519. somasāma ca |
522. ādityānāṃ ca pavitram |
521. somasāmanī dve |
520. svaḥprishṭhaṃ cai 'vā 'ṇgirasām, somasāma cai 'va || || 76 || 5 ||
523 auçanāni trīṇi, vṛiÇasya jānasyā 'bhīvartau dvau |
524. prajāpater vājasanī dve, vājijiṬAU dvau; vārāhāṇi vā |
525. aṇgirasāṃ saṇkroçās trayaḥ, devānāṃ vā sāmasUrase dve, veṇor viçāle dve, gautamasya tantrātantre dve, agastyasya yamike dve, marutāṃ kālakākrandau |
526. vāsishṭhāni shaṭ |
529. āçvaṃ ca |
530. somasāmanī dve |
531. aishaṃ ca |
532. mādhucchandasam |
527. somasāmāni catvāri |
528. MARUTĀṂ vratopohaḥ sampAD vā || || 36 || 6 ||
533. kutsasyā 'dhiraTHYĀṆI trīṇi |
534-6. vaiçvajyotishāṇi trīṇi |
537. vācaḥ sāmanī dve |
538-40. dāçaspatyāni shaṭ |
539. kaçyapasya ca çobhanam |
542. ātram |
544. apāṃ sāma |
541. çnaushṭāni trīṇi |
543. vāsishṭham || || 21 || 7 ||

545. nakulasya vāmadevasya preṅkhau dvau, mahākārtaveçam ca, aurdhvasadmanam ca, çyāvāçvam ca, āndhīgavam ca |
546. kraunacāni trīṇi |
551. gṛitsamadasya sūktāni catvāri |
552. ākūpāram |
547. tvāshṭrīsāmanī dve, somasāmāni catvāri; vāsishṭhāni vā, madā-īnidhanāni vā tvāshṭrīsāmāni[1] |
548. kraunce dve; çārmade vā |
549. somasāmāni trīṇi, krauncam cai 'va; udvad vā, somasāma cai 'va |
550. praiyamedhāni trīṇi |
553. auçanam, vairūpam vā ||
|| 33 || **8** || Ity ānushṭubham ||
554. kāvam, prajāpater vājasaNINĪ dve, vājajitAU DVAU, kāvam cai 'vā |
555. sāmarājāni trīṇi; viçālāni vā; udvanti vā; sampad vā tṛitīyam, āṅgirasāni trīṇi |
556. auçanam |
557. pravad bhārgavam, virūpasya ca tantrE, bhārgavam cai 'va, yāmam |
558. dāÇAÇĪrohe dve |
559. saindhuxitāni trīṇi |
562. yāmāni trīṇi |
563&560. marutām dhenuNĪ DVE |
561. vasishṭhasyā 'pāmīve dve; vāyor vā 'bhikrandau |
564. aṇjato vyaṇjataḥ samaṇjata iti kāxīvatĀNĀṂ sāmāni trīṇi; çārṇgāni vā |
565. ādityārkapushpe; devānām vā || || 35 || **9** ||
566. vasishṭhasya pade dve, vasishṭhasyā 'nupade dve, paushkalam |

1) B. *adds* cai 'va.

567. aishirāṇi paṇca |
568. çauktāni paṇca |
569. kāRSHṆAçravasāni trīṇi; gaulomāni vā |
570. vaiçvadeve dve, indrasāmanī dve, marutām preṇkhaḥ; vasishṭhasya vā |
571. āgneyaṃ ca, somasāma ca |
572. sujṇāne dve, dyaute dve, ātishāTīye dve |
573. somasāmāni catvāri |
576. somasya yaçāṃsi trīṇi |
577. auçanaṃ; vāsishṭhaṃ vā || || 39 || 10 ||
578. vāsishṭhE DVE, saBHāni trīṇi |
579. aishirāṇi catvāri, cyāvanāni vā |
580. çauktāni trīṇi, vācaḥ sāmāni trīṇi |
581. kaulmalabarhishāṆI paṇca, çaṇkù tṛitīyam; sīdantīyaṃ vā |
582. dīrghe dve, somasāmāni trīṇi |
583. çaitoshmāṇi catvāri |
584. somasāmāni trīṇi, gāyatrapārçvaṃ ca, santani ca ||
|| 35 || 11 || 409 ||

|| Iti pāvamānam parva ||
|| Iti Grāmageyagānaṃ samāptam ||

(Āraṇyaka Gāna)

(i. Vrataparvan)

I. i. 1-2. vāco vrate dve |
3. prajāpateç ca vyāhṛitiḥ |
4. prajāpateç ca pratishṭhā |
5. sattrasya 'rddhi |
6. kṛishṇasya cā 'ṇgirasasya vratam |
7. agastyasya ca vratam |

8. dīrghatamasaç ca vratam |
9-10. açvinoç ca vrate dve || || 10 || 1 ||
ii. 1-3. trīṇi somasya ca vratāni | 11-13 |
4. vācaç caturthaḥ | 14 |
5. çaçasya ca karshūçayasya vratam | 15 |
6. parameshṭhinaç ca prājāpatyAM | 16 |
7-10. vasishṭhajamadagnyoç catvāri || 17-20 ||
|| 10 || 2 ||
iii. 1-2. apām vrate dve | 21-22 |
3-6. gavām vratāni catvāri | 23-26 |
7. agner nidhi | 27 |
8-10. trīṇi lokānām[1] | 28-30 |
11. agastyasya ca yaçaḥ || 31 || || 11 || 3 ||
iv. 1-2. kaṇvagautamayor vrate dve | 32-33 |
3. bhāradvājinām ca vratam | 34
4-5. vishṇoç ca viçveshām ca devānām vrate | 35-36 |
6. atreç ca rāxoghnam | 37 |
7-8. yamavrate[2] | 38-9 |
9-10. aṅgirasām vrate || 40-41 || || 10 || 4 ||
v. 1-2. ahorātrayor vrate dve; pūrvam vā gharmasya rocanam | 42-43 |
3. agneç ca[3] vratam | 44 |
4. anaḍuhAÇ ca vratAM | 45 |
5-6. kaçyapasya vrate dve | 46-47 |
7. indrasya saṇjayam | 48 |
8. ajitasya jitiḥ | 49 |
9. prajāpates trayastriṃçatsammitam | 50 |
10. viçveshām ca[4] devānam caturviṃçatsammitam || 51 || || 10 || 5 ||

1) B. *adds* vratāni
2) B. *adds* dve
3) *om.* A.
4) B. *adds* dvau

vi. 1-2. kutsavṛate dve | 52-3 |
3. vāyor vratam | 54 |
4-8. ilāndam iti pañca sāmāni; [ilāndam pañcānugānam iti chandogabrāhmaṇe[1]] | 55-59 |
9-10. rājanarauhiṇake || 60-61 || || 10 || **6** ||

vii. 1. indrasya mahāvratam | 62 |
2. prajāpateç cā 'shṭAnidhanam | 63 |
3-4. vaiçvānaravrate dve[2] || 64-5 || || 4 || **7** ||

viii. 1-3. nihnavābhinihnavau[3], ṛitushṭhāyajñāyajñīyam tṛitīyam | 66-68 |
4. ūrjaç ca bhāgaḥ | 69 |
5. indrasye 'ndriyam | 70 |
6. açvasya vratam | 71 |
7-8. sahomahasī | 72-3 |
9. nidhishāma | 74 |
10-16. purushavratam sapta || 75-81 || || 16 || **8** ||

ix. 1-4. trīṇi revasya vratāni, ṛiçyasya caturtham; bhūteçam ca sāma vā | 82-85 |
5-14. diçām ca daçānugānam—daça | 86-95 |
15. yugyam ca daçastobham | 96 |
16-17. gharmavrate ca || 97-98 || || 17 || **9** ||

x. 1-9. purushavratam nava | 99-107 |
10-1. kaçyapavrate dve || 108 || || 11 || **10** ||
|| Iti vrataparva samāptam ||

1) *om.* B.
2) ilāndam pañcā° — °brāhmaṇe *om.* A.
3) B. *adds*: dvau.

(ii. Arkaparvan)

II. i. 1. aṇjaç ca vairūpam | 109 |
2. hrasvā ca bṛihadopaçā | 110 |
3. paṇcanidhanam ca vairūpam | 111 |
4. shaṇnidhanam ca | 112 |
5. saptānidhanam ca | 113 |
6. ashṭAnidhanam ca | 114 |
7. dvādaçanidhanam ca | 115 |
8. pushyam ca | 116 |
9-10. antarīxe dve | 117-8 |
11-12. arishṭe | 119-120 |
13-14. aharīte[1] || 121-122 || || 1 ||

ii. 1-2. bṛihatī devasthānE | 123-4 |
3-4. bṛihatī airayairiṇe[2] | 125-6 |
5-6. bṛihatī āṇgirase | 127-8 |
7. bṛihac ca bārhaspatyam | 129 |
8. bhāradvājam ca | 130 |
9. ātharvaṇam ca | 131 |
10. nāNadvāsavam ca | 132 |
11-12. bṛihatī vāmadevye | 133-4 |
13-14. bṛihatī raivate | 135-6 |
15. bṛihat prājāpatyam; bhāradvājasya vā || 137 || || 2 ||

iii. 1-2. vasishṭhajamadagnyor arkau dvau | 138-9 |
3. marutām cā'rkaḥ | 140 |
4. marutām ca saṃstobhaḥ | 141 |
5. agner arkaḥ | 142 |
6. prajāpater arkaḥ | 143 |
7. svAçirASĀṂ cā 'rkaḥ | 144 |

1) *om.* B.
2) B. °re.

8. dīrghatamaso 'rkaḥ | 145 |
9. arkagrīvĀ ca | 146 |
10. arkaçiraç ca | 147 |
11-12. indrasyā 'rkau | 148-9 |
13. varuṇasyā 'rkaḥ | 150 |
14. gautamasyā 'rkaḥ | 151 |
15. bharadvājasyā 'rkaḥ | 152 |
16. agastyasyā 'rkaḥ || 153 || || 3 ||

iv. 1-3. raudrāṇi āJIdohāni; mārutāni vā; ṛitanidhanam; īnidhanaṃ trinidhanam; aindrāṇi va; prājāpatyāni vā | 154-6 |
4-5. ṛishabho vairāja, ṛishabho raivataḥ, ṛishabhaḥ çākvara iti ṛishabhās trayaḥ | 157-9 |
7-9. atishaṅgāḥ—raudraḥ, vāsavaḥ, vaiçvadevaḥ | | 160-2 |
10-13. vāsishṭhāḥ padastobhā; aindrā vā; prājāpatyā vā—catvāraḥ || 163-6 || || 4 ||

v. 1-3. bābhravāṇi trīṇi | 167-9 |
4-5. indrasya saṃsarpau dvau | 170-1 |
6-8. pāvamānāni trīṇi | 172-4 |
9-10. diçāṃ saṃsarpau || 175-6 || || 5 ||

vi. 1. triSandhi ca | 177 |
2. yājñasārathi[1] ca | 178 |
3. vṛishAṂ[2] ca | 179 |
4. ekavṛishaṃ ca | 180 |
5. ābhrātṛivyaṃ[3] ca | 181 |
6. ĀcidrathaṂ ca | 182 |

1) B. yajñā°
2) B. vṛishā.
3) B. abhrā°

7. nityavatsāç ca | 183 |
8. çākvaravarṇam ca | 184 |
9. agneç ca rathantaram; vasishṭhasya vā | 185 |
10. jamadagneç ca saptĀham | 186 |
11. paṇcanidhanam ca vāmadevyam | 187 |
12. mahāvairājam ca | 188 |
13. yoshitām priyam | 189 |
14. sarpasāma ca || 190 || || 6 ||

|| Ity arkāṇi ||

(iii. Dvandvaparvan.)

III. i. 1-2. vasishṭhasya prāṇāpānau | 191-2 |
3-4. indrasyai 'NI | 193-4 |
5-6. ahorātrayor vratapaxau | 195-6 |
7-8. PRAJĀPATER ulbajarāyuṇī | 197-8 |
9-10. PRAJĀPATER udbhidvalabhidau || 199-200 || || 1 ||

ii. 1-2. bhargayaçasī | 201-2 |
3-4. gharmaSYA tanū | 203-4 |
5-6. vārkajambhe | 205-6 |
7-8. tauraçravase | 207-8 |
9-10. tāspandYE || 209-210 || || 2 ||

iii. 1-3. trīṇi caxūṃshi | 211-3 |
4-6. varshāharāṇi[1] | 214-6 |
7-9. indraçreyāṃsi trīṇi | 217-9 |
10-11. vasishṭhasya çaphau || 220-1 || || 3 ||

iv. 1-2. bārhadgirarāyovājīye | 222-3 |
3-4. sĀṅkṛitipārthAraçme | 224-5 |
5-6. vṛishakaçyenau | 226-7 |

1) B. *adds* trīṇi.

7-8. dhenupayasī | 228-9 |
9-10. yaṇvāpatye || 230-231 || || **4** ||

v. 1-2. yāme | 232-3 |
3-4. yāmamādhucchandase | 234-5 |
5-6. tantvotunī | 236-7 |
7-8. dvaigate | 238-9 |
9-10. āyurṆavastobhe || 240-241 || || **5** ||

vi. 1-2. īshĀDviçvajyotishī | 242-3 |
3-4. svarjyotishī | 244-5 |
5-6. draviṇaspardhINĪ | 246-7 |
7-8. sahomahasī | 248-9 |
9-10. çukracandre || 250-251 || || **6** ||

(Iti dvandvaparva)

Appendix.

vii. 1-2. mārtave dve | 252-253 |
3-4. īndrasya ca xurapavinī dve | 254-5 |
5-6. xuraharasī | 256-7 |
7-8. salilāpīte dve | 258-9 |
9. ahovāmadevyam | 260 |
10-12. agneḥ svarāṇi vāyoḥ svaryāṇy; athavā vāyor navānugānam, indrasya dvyanugānam mṛityoç caturanugānam iti trīṇi | 261-3 |
13-18. ādityasya vrataçukriyāṇi shaṭ[1] — bhrājābhrāje, vikaṛṇabhāse, mahādivākīrtyam, ādityavratam iti[2] || 264-9 || || **7** ||

|| Iti çukriyaparva ||

1) *om.* A.
2) A. shaṭ.

atha çakvaryaḥ[1].

aindrĀ mahānāmnyaḥ simāḥ çakvaryaḥ māvīr[2] vā || || 3 || **8** ||

1. aindraḥ shoḍaçī tapāḥçāvyaṃ jyeshṭhasāmaṣ subheshajaṃ vā |

2-18. vācovyāhṛitisāmāni saptadaça[3] |

19. prājāpatyaṃ gāyatram || || 19 || **9** ||

|| Ity Ārsheyaṃ samāptam ||

---

1) *om.* A.

2) matvīr B. ? mahnīr. *cfr.* Kauthuma *text.*

3) B. *terms these* 18 sāman—aupanishadam parva.

Corrections to be made in the Text.

p. 4, *line* 20. *For*: 74. vāstoram *read*: 74. vāsOkram.

7. „ 2 & 3 *from bottom*. *For:* saumitre dve, daivodāsam tritīyam; vaishnavāni *read:* saumitre dve daivodāsam tritīyam; vaishnavāni.

8.	„	7.	*For:* 165. ...'ghri°	*read:* ghri°
11.	„	1.	„ 252. ..sāmanī	„ 252...sāmanī
16.	„	7 *from bottom*.	„ 31.	„ 28.
17.	„	7.	„ 402. ...punarīḶam	„ 402 ...punariḶam
17.	„	12.	„ 33	„ 18
18.	„	14.	„ 641	„ 642
18.	„	20.	„ çilpadve	„ çilpe dve
21.	„	9.	„ somasāma cai 'va	„ somasāma cai 'va
23.	„	8.	„ 573.	„ 573-5.

48258

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